

July  
1948

# MILLENNIAL

The Monthly Magazine on MORMONISM

# STAR



Vol 110, No. 7

July, 1948

## About the Cover

### SOMERSET HOUSE—

## Storehouse of Invaluable Records

**S**OMERSET HOUSE — a wealth of genealogical material lies within those stout, stone walls. Since September 1st, 1837, the most significant dates in people's lives—birth, death, and marriage—have found their way to the record shelves of Somerset House. Besides these public records, Nonconformist registers dating from the 17th century are available. All wills for England and Wales also have been filed there since 1857, and some wills of the Prerogative Court of Canterbury date back to as early as the 14th century.

Daily searchers peruse the huge record books seeking information concerning someone who has passed on or to check on birth and other registered dates for persons now living. Knotty legal problems have been untangled, claims to lineage established, and huge personal satisfaction gleaned from the data recorded there.

No more ardent frequenters of Somerset House are to be found than the Latter-day Saint genealogical workers. The fruits of their labours are not confined to this world alone. Eagerly they turn the pages of register after register, knowing full well the importance of the entry they are seeking. In this manner thousands of names have been gathered and assigned to their proper places in family pedigrees.

The records contained in Somerset House are so much in demand that six researchers of the British Mission Genealogical Department are being retained in London to use them.

★ THE LATTER-DAY SAINTS' ★  
**MILLENNIAL STAR**

109th Year

JULY 1948

Vol. 110 No. 7

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*CONTENTS:*

	<i>Page</i>
From Catholicism to Mormonism	
—James R. Hunter Bailey	194
The Faith to Win—Alma Sonne - - -	197
Heirs of the Covenant—Archibald F. Bennett	198
Sheffield Branch Beehive of Activity	
—J. Blythe Moyes	200
Message from the Mission Presidency - -	201
President Sonne Tours Europe	
—Wallace G. Bennett	202
Four Young Men From Bell - - - -	204
The Church and the Press in Britain - -	205
British Mission Relief Society Moves Ahead -	206
<b>EDITORIAL—</b>	
Garnish Thy Thoughts With Virtue	
—Robert E. Riggs	208
World Church News - - - - -	210
The Church in Europe - - - - -	211
Schedule of District Conferences - - -	211
British Mission - - - - -	212
In Retrospect - - - - -	iii
Report on Micro-Film Activities - - -	iii

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The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year, 2s. per quarter. Single copies, 8d.

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# FROM CATHOLICISM TO MORMONISM

**EDITOR'S NOTE:** The author, James R. Hunter Bailey, a former member of the Roman Catholic Church and a former candidate for the Catholic priesthood, in his second article to the "Millennial Star" tells of the circumstances leading to his conversion, just six months ago, to the Church of Jesus Christ of Latter-day Saints. Brother Bailey is a former Major in the British Army, where he served on the staff of the Eighth Army. Prior to this he was a consultant and manager of luxury hotels in Europe. He now resides in Salt Lake City.

By James R. Hunter Bailey

powerful, Church of Jesus Christ of Latter-day Saints.

In thus reviewing my position, the first question I must ask myself is concerned with the firmness of my faith in the Catholic Church at the time I fell in with the Latter-day Saint missionaries. Did I in my heart believe all the claims put forward by that church? I can state without equivocation that I did believe them implicitly, and I felt myself to be in complete harmony with her.

**I**N the December, 1947, issue of the *Millennial Star*, I was privileged to write an article in which I explained some of the circumstances whereby I was led from my position as a believing member of the Catholic Church to one where I felt compelled to repudiate the claims of that church to call herself the Church of Christ, and by consequence, to join the Church of Jesus Christ of Latter-day Saints.

My faith in Catholicism had been unshaken until the time when, in France last summer, I happened to meet the Elders. It was then that I began to realise, as a result of reasoning and prayerful study, that I had stumbled upon a truth which was not to be taken lightly.

My article of December last was written within a matter of two days after I had been baptised as a member of the Restored Church. In this present article, I shall review my position as a member of the Church by looking back over those six months, and by asking myself honestly if I did the right thing in breaking my allegiance to that great and powerful organisation, the Roman Catholic Church, and thereafter by joining the smaller, and in a worldly sense, less

During the course of my army service I had drawn very close to the bosom of the Catholic Church and had derived much spiritual comfort from it. Quite early in the war I had decided that if I were spared to see the end of it, I should enter the Catholic priesthood and thus dedicate my life to the service of the Church, and through the Church, to the service of God. All my thoughts and my plans were directed towards that objective.

In the course of the war I became an oblate of the Order of Saint Benedict at the Benedictine Abbey of the Domitian in Jerusalem. At the time I met the missionaries last year I had been accepted as a postulant for the Dominican Order and was looking forward to joining the community at their house of studies in about two months from that time.

It will be seen, therefore, that it was not through apathy, nor through distrust of Catholic doctrines that I forsook that church and joined another: it was for other reasons which I shall try to analyse.

I think I can say, on looking back over the months that separate me from the events I am discussing, that I was first attracted to the missionaries and their teaching by the sheer common

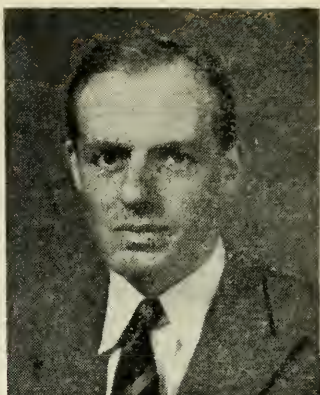
sense of their arguments, their logic and their sincerity. I should mention also that I seemed to notice something of the Spirit of God working within these young men as they went about their labours among the French people.

I asked one of these missionaries to tell me why he and his companions had come so far from home, for I was indeed surprised to find them in such a remote part of Europe. He told me about the missionary activities of his church and gave me a brief outline of what it taught. That first conversation was the beginning of my undoing as a Catholic and of my entry into the Church of Jesus Christ of Latter-day Saints; although at the time, of course, I did not imagine that this conversation would lead me in the ways which would bring me eventually to Zion. After I had satisfied the Elders concerning my good faith, they lent me a booklet which gave the story of Joseph Smith, told by the Prophet in his own words, and of the delivery to him of the plates of the Book of Mormon.

It was hardly to be expected that I should believe such an extraordinary tale, for such it seemed to be, right away; and yet I felt restrained from tossing the booklet aside, as in the course of my religious life I had scoured many Protestant tracts as being unworthy of serious attention.

Throughout my life I have always tried to keep myself free from many of the prejudices which I have observed are held by large numbers of Catholics as well as by some Protestants. I have always been willing to acknowledge the existence of truth in varying degrees in nearly all the Protestant churches, although I do not wish it to be inferred that I was in any way prone to become converted to the teachings of any given denomination or sect merely because I found a glimmer, or even a goodly portion, of truth in its doctrine.

In Joseph Smith's story I perceived that even at the early age of fourteen years his spiritual development was



James R. Hunter Bailey

such that he did not take it for granted that he should join the religious denomination to which his parents belonged, but that he sought the will of God in this matter. He prayed to the Lord for guidance. I conceded the truth of his statement that he had prayed in accordance with the exhortation of the Apostle James, who wrote: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." (James 1: 5) The statements concerning the revelations which Joseph Smith claimed to have received, I did not accept unreservedly at that time.

The Catholic Church has pronounced herself emphatically on the subject of revelation, and teaches that no revelation has been received on earth since the death of the last of the apostles. It is the duty of the church solely to preserve the truths already committed to her, but nothing in the way of new revelation can be added. This doctrine would imply that the Heavens are closed—that God has hidden His face from man. When viewed objectively, this doctrine is a hard one to accept—so hard, indeed, that it was not long before I was asking myself by what authority the Catholic Church maintains this attitude in the face of the Bible teaching that God was the same yesterday, is the same today, and

will be the same forever, and that in Him there is no variableness neither shadow of changing.

Night after night, while in France, I sat up talking with the Elders. I listened, at times sceptically, at times believing, to the story of the restoration of the priesthood and the wonderful events which accompanied the founding of the Church.

As a Catholic, I told myself I should not believe any part of this story, that I should not even subject myself to temptation by listening to it; and yet I would not forego my natural inclination to exercise the use of my free agency in discussing in good faith with those whom I saw fit such matters as interested me.

I should state that in my earlier dealings with the Elders I had expected to be able to refute their argument and prove to them the superiority of Catholicism over every other religious faith. I had hoped to be able to prove to them that the Catholic Church was the true Church of Christ, and by consequence, that all other churches, be they Mormon, Methodist or any other, had no claim to divine recognition. I fared badly in the argument, and deep inside me I could not help feeling that many of the points put forward by the Elders were substantiated in scripture, whilst many of my own arguments were poor and unconvincing.

In my previous article I mentioned that while also reading Catholic literature, I had read a book entitled, "Protestors of Christendom," by Professor James L. Barker of the University of Utah. I feel justified in mentioning this book again, as it played an important part at this stage of my conversion. In it, the author turns the tables on the Catholic Church and proves in such a manner as to be irrefutable that the Catholic Church, herself, has erred very greatly, particularly in the earlier days. So great has been the perversion of the ways of the Lord by the church which puts forward the strongest claim to divine sanction

that God in His wisdom withdrew His blessing from it.

When this fact became evident to me, which it did, despite my efforts to convince myself to the contrary, I was shocked beyond measure. I found my position as a member of the Catholic Church a most unhappy one. But although, as a result of my investigations, the light of Catholicism died within me, I was at no time left in spiritual darkness, for I became keen to study further the amazing, happy account of the rebirth of Christianity on the American continent.

I read and was enthralled by the story of the visits of the heavenly beings to Joseph Smith. I sought the opinion of some of my Catholic priests, (for by this time I had returned to my home in England), and I discussed with them my loss of faith in Catholicism and my increasing interest in Mormonism. But from the Catholic point of view it was all to no avail. I had caught a glimpse of the fullness of the Gospel and I could not close my eyes to it.

Whilst still feeling the distress of my estrangement from the Catholic Church, I read carefully the Book of Mormon. I shall never forget the elation which I experienced as I read the account of the Saviour's visit to the Nephites, thus giving the meaning to His statement recorded in John 10: 16, "Other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." I was thrilled, too, by the mighty words of the Nephite prophets. There was the exhortation of Mormon against infant baptism, which was so reasonable, so full of common sense, that I felt ashamed of the Catholic practice of baptising infants.

So I came eventually to the last chapter of the Book of Moroni, where I read these inspiring words:

**"Behold I would exhort you that when ye shall read these things, if**

—continued on page 220

# THE FAITH TO WIN

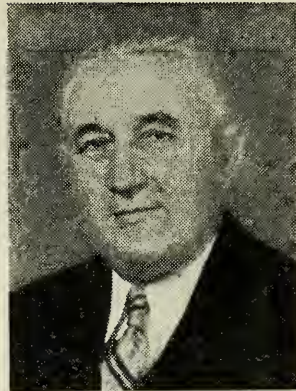
By Alma Sonne

**O**NE HUNDRED years ago sturdy Pioneers were making their way across the arid plains to the Salt Lake Valley. During the first year of the exodus some 1,700 emigrants made the hazardous journey. The story of their advancement into the far west is full of colour and adventure. The magnitude of the achievement wrought has no parallel in history.

It was Brigham Young, prophet and colonizer, who led the way. Under his direction a flourishing civilisation sprang up in an arid wilderness. It was he who brought peace and happiness to a misunderstood and persecuted people. It was he who taught that faith in God is a responsibility, a weapon against discouragement, and the secret of right living.

The Pioneers of a century ago were sturdy, valiant, God-fearing men and women. They evinced no defeat. They confidently battled the foe and forces which conspired against them. The task before them was never easy. It was a challenge to their powers of endurance. Weaklings and cowards would have failed. Courage, determination, steadfastness and perseverance characterised every undertaking.

With Brigham Young first things came first. He seemed to know all the essential elements of a successful community. None of them were omitted in the settlement of the West. When he and his vanguards entered the Salt Lake Valley he planted his cane in the ground where now stands the Salt Lake Temple. "Here we will build a temple to our God," he said, and the vision of such a structure began to take form in the minds of the people. It was a daring, audacious suggestion. How could a poor, despoiled, expatriated people build a temple? It seemed impossible. Yet the temple was built, and others too, for God's people have always built temples. The confident, conquering, dauntless Pioneers placed their trust in God.



**Alma Sonne**  
European Mission President and  
Assistant to the Council of the  
Twelve

They believed the words of Jesus when He said, "seek ye first the kingdom of God and his righteousness; and all these things (food, clothing and material comforts) shall be added unto you." (Matt. 6:33)

The Pioneers had the right perspective. They saw things in the order of their importance. God's Kingdom was being established upon the earth. They were a part of it. Theirs was a living faith. They knew that God lived and they relied on His promises. He had spoken to Joseph Smith, the Prophet, and He had led them to a place of safety in the mountains. What reason had they to doubt? He had sustained them in their vicissitudes, in their journey over sunbaked prairies and through treacherous streams and steep, rocky mountain gorges. It was all very plain to their understanding. They believed in their own destiny as a people; that they had an important part to play, for they could see a divine purpose running through the centuries of human history. Like Israel of old, they had

—continued on page 223

# HEIRS OF THE COVENANT

**EDITOR'S NOTE:** The author, Archibald F. Bennett, is Secretary to the Genealogical Society of the Church and a member of the Sunday School general board. Elder Bennett is now engaged in expanding the Church micro-film programme in several countries.

By Archibald F. Bennett

IT is a blessed privilege to come into the world through a worthy parentage. Nephi of old gratefully began his life's testimony with the words: "I, Nephi, having been born of goodly parents, . . ." As to him, so to all good men and women it is a constant powerful stimulus to righteous endeavour to know one is the offspring of forefathers of noble character.

In the Book of Mormon we read of Alma the Elder, righteous convert and later illustrious leader among his people, who so left the impress of his spirit upon his posterity that from father to son for nine consecutive generations one after another of his lineage stood as a towering personality—a mighty prophet and spiritual leader—at the head of the Church in his day.

What a glorious incentive it would be to know one was descended from a prophet!

Most people in the Church today, if asked, would disclaim any such high distinction. They will tell you they come of humble folk, in the main unknown to fame, who lived quiet lives unnoticed by the recorders of history. To enlighten all such the Lord delights to make known to His saints their true lineage.

When the Saviour appeared to the righteous remnant of the Nephites He impressively taught them:

"And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made

with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed." (III Nephi 20: 25)

The Nephites truly were, as their record shows, the literal descendants of Abraham, Isaac and Jacob, each a great prophet with whom the Lord made marvellous covenants. But are we of the Church today of that same chosen lineage?

To the members of the present Church the Lord has said, with equal emphasis:

"For ye are the children of Israel, and of the seed of Abraham." (Doc. and Cov. 103: 17)

Therefore we, too, are heirs of the covenant. One of the principal objectives of the Church is to "plant in the hearts of the children the promises made to the fathers." (Doc. and Cov. Sec. 2)

What are the precious promises of the Lord to Abraham and his posterity which we inherit by virtue of being of his lineage?

We find these most plainly set forth in the **Book of Abraham**, wherein it is written that the Lord made solemn covenant with him:

" . . . thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; . . .

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even



with the blessing of the Gospel, which are the blessings of salvation, even in life eternal." (Abraham 2: 9, 11)

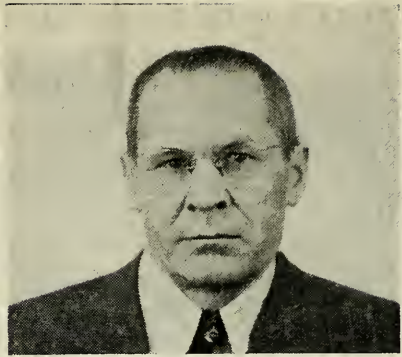
This covenant sealed upon Abraham, renewed upon his son Isaac, and reconfirmed upon the latter's son Jacob or Israel, includes the opportunity of attaining eternal life, the greatest gift of God to man. Hence, no greater blessing could ever be conferred upon any one than this: "I seal upon you the blessings of Abraham, Isaac and Jacob."

As children of the covenant we have the right, through faithfulness, and the responsibility to bear the holy Priesthood and to use it in teaching the Gospel at home and proclaiming it among all nations, and officiating in holy temples in saving ordinances for ourselves and for all our departed kindred.

The glorious nature of our heritage and mission is indicated by two quotations.

The Prophet Joseph Smith, on May 14th, 1840, wrote to Elders Orson Hyde and John E. Page, regarding their mission to Palestine:

"I am happy in being informed by your letter that your mission swells 'larger and larger.' It is a great and important mission, and one that is worthy of those intelligences who surround the throne of Jehovah to be engaged in. Although it appears great at present, yet you have just begun to realise the greatness, the extent and glory of the same. If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our heavenly Father to the children of Abraham; and those engaged in seeking the out-casts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of heaven rest upon them in copious effusions.



Archibald F. Bennett

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"Brethren, ye are in the pathway to eternal fame and immortal glory; and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers shall bless you. Do not be discouraged on account of the greatness of the work; . . . He who scattered Israel has promised to gather them; therefore inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might and intelligence, and every qualification necessary; while your minds will expand wider and wider, until you can circumscribe the earth and the heavens, reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory." (Teachings of the Prophet Joseph Smith; p. 163)

Elder Joseph Fielding Smith has written on this same theme:

"The covenant the Lord made with Abraham was of three-fold nature as a blessing to mankind to the latest generations. We do not fully comprehend its significance even now. Perhaps we will not until we enter celestial glory. The Priesthood and its powers were to descend through Abraham's posterity. It was through him that Christ was to come, and thus prove a blessing to all nations. Moreover, the promise was made that

—continued on page 223

# SHEFFIELD BRANCH

## BEEHIVE OF ACTIVITY

**L**OCATED in Sheffield, England, the thriving Steel City of the world. is one of the most active branches in the British Mission. The Sheffield Saints are proud of their city and branch, and especially proud of their beautiful chapel located at the corner of Ellesmere Road and Lyons Road in Pitsmoor, Sheffield. The chapel was built and dedicated just before the war started in 1939 and is noted as one of the finest chapels in the Mission, as well as accommodating one of the top-rank branches.

The Sheffield Branch continues to move forward under the splendid leadership of the branch presidency and the various auxiliary officers, despite heavy losses in membership due to emigration. During the past year twenty-six people have left the branch for the United States. There are many others planning to emigrate later on this year.

President of the branch is George A. Stubbs, who is aided by George Hamstead as first counsellor, Ernest Beattie as second counsellor, and John Snow as clerk. The auxiliaries are all fully organised and very active. Priesthood meeting is held every Sunday under the direction of John Snow. The Priesthood has a good attendance, and the course of study they are following for the year is early Church history.

Leading the Sheffield Branch Relief Society is Mary Laycock, with Martha Smith and Olive I. Snow as her counsellors. The secretary and treasurer is Arvilla Smith. The Relief Society meets every Monday evening at 6.30 p.m. Along with being very helpful in all branch socials, the Relief Society has a very efficient and well organised visiting teachers' programme. Even though membership has declined through emigration, the average weekly attendance is twenty. Sister Laycock and her counsellors have

By J. Blythe Moyes



### Sheffield Branch Presidency

Reading from left to right: Second Counsellor Ernest Beattie; Branch President George A. Stubbs; First Counsellor George Hamstead; Clerk John Snow

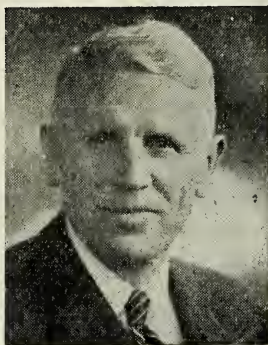
many interesting activities outlined for the summer months.

The Sunday School of the Sheffield Branch is under the direction of Superintendent George W. Laycock and his counsellors, G. Raymond Walker and Raymond T. Lloyd, with Margaret A. Green as secretary and treasurer. The Sunday School has a large attendance, including numerous investigators. It is now working hand in hand with the other Sunday Schools of the district in planning a seaside outing for the children on August Bank Holiday.

One of the few fully organised M.I.A.'s in the British Mission is found in the Sheffield Branch. The Y.W. M.I.A. is under the direction of Rita Hardy, president; Arvilla Smith and Vera Smith, assistants; and A. Elizabeth Parr, secretary. Assisting Y.M. M.I.A. President Raymond T. Lloyd are Ernest Beattie and Kenneth Bailey, while Leslie T. Smith handles the secretary position. Harold Hartley and G. Raymond Walker direct the

—continued on page 221

# MESSAGE from the MISSION PRESIDENCY



**W**E are pleased at this time to make an announcement of great interest to all Church members in the British Mission.

The first Sunday evening in August will mark a milestone in the progress of the Mission in the matter of instituting another of the splendid annual events of the Church. On this date will be held the graduation of children who have successfully completed the courses of study provided in the Primary organisation and all who are over twelve years of age.

We find a basis for real pride and gratification to all members in reviewing the splendid growth and expansion of the Primary in Great Britain and Ireland. In less than a year's time the membership has increased from a mere handful of children to over twelve hundred who have had Primary training during the past quarter year. With this growth has come added interest and activity on the part of parents. Truly it has been said, "Take a child by the hand and you take a parent by the heart."

The Mission Primary leaders have provided every branch with a list of the requirements for graduation of Latter-day Saint girls and boys from Primary. Also, they have been given the necessary instruction for the

graduation of non-member girls and boys. The completion of these studies is an indication of commendable and worthwhile activity and industry on the part of the children. It represents a degree of self-improvement and achievement to gladden the heart of any parent worthy of the name.

Therefore all branches in every district are advised to lay plans for this the first Primary Graduation Day in the British Mission, August 1st, 1948. This will continue as an annual event thereafter. The services of the evening will be devoted in every branch to this event and will be under the direction of the Branch Primary Presidency. Graduating Primary girls will be advanced into the Beehive organisation of the M.I.A., and the Y.W.M.I.A. leaders will, as part of the exercises, formally accept and welcome these new members into their organisation.

Graduating Primary boys will advance into the Boy Scout organisation under the direction of the M.I.A., and the Scoutmaster and Y.M.M.I.A. leaders will, as part of the exercises, formally accept them into their new field. In addition to this, graduating boys who are members of the Church will be presented to the Branch President for ordination to the office of Deacon in the Aaronic Priesthood.

—continued on page 223

# PRESIDENT SONNE

## TOURS EUROPE

**N**OW in Scandinavia after a few short weeks in London, President and Sister Sonne and I recently completed an inspirational eight weeks' tour of several of the European Missions, visiting Belgium, France, Switzerland, Italy, Holland, Germany, and Czechoslovakia.

Highlighting the trip was the long-awaited visit to Czechoslovakia from May 28th to June 4th. An enthusiastic reception on every hand greeted President Sonne in Czechoslovakia. The success of public meetings held in several Czech cities indicates that in no other country in Europe is there more interest in the Gospel message. In Brno, the second largest city in the Czech republic, over 1,600 people turned out. Other special meetings were held with considerable success in Pilsen, Prague, Mlada Boleslav, and Olomouc.

Missionaries in Brno used every means they could think of to publicize President Sonne's coming. When the hall they originally had in mind could not be secured, they, together with Brother Otakar Voykuvka, Brno Branch President, engaged the largest and finest hall in the city, the Stadion. They distributed 20,000 handbills, put up over 100 large posters throughout the city, secured space in the newspapers, and utilised free radio advertising.

Shortly before the meeting was to start there were but about 200 people in the large auditorium. President Wallace F. Toronto, able Czechoslovakian Mission President, remarked that many people require "an academic quarter hour" and optimistically predicted a large gathering of perhaps 500. People continued to come in until, to the happy amazement of missionaries and visitors alike, the hall was full and people were standing.

Responsive and intensely interested, the large crowd applauded Sister Leona

By Wallace G. Bennett  
European Mission Secretary

B. Sonne when she arose to speak. She first expressed her thanks for the book presented her, and then gave a well delivered talk on the importance of the home and the place of women in the Church. As she concluded, the people applauded so heartily she had to acknowledge their enthusiasm with a bow before they would let her be seated. "It was one of the biggest thrills of my life," she has remarked in relating the incident.

President Sonne also received applause when he arose. After his introductory remarks, he declared that "the only hope in the world is for people to turn to God." The audience interrupted him to applaud as soon as Sister Tessa Voykuvka, his interpreter, had translated the statement.

The President plainly stated that we were not in Czechoslovakia on a political or commercial mission, but as missionaries preaching the Gospel of Jesus Christ. He expressed his thanks, as he did in other meetings, to the Czech government for the privilege of entering the country, meeting the people, and bearing his testimony to them. He explained that the missionary movement of the Church is over 115 years old, and that elders had been in Great Britain since 1837 and in Scandinavia since 1850.

Declaring that "The time has come to read and ponder the Sermon on the Mount," he said, "we declare the restoration of Christ's Gospel, and we call on all the world to repent and turn to God." He asked God's blessing upon the Czech people, upon their government, and upon their land. The applause at the end of his speech was so great that President Sonne had to acknowledge it with outstretched arms

before the programme could continue and the coloured film "Utah" could be shown. It was a marvellous demonstration of friendship and appreciation.

Five missionaries presented short Gospel talks in Czech at the Brno meeting as well as in the other cities. They and President and Sister Toronto made excellent impressions, for the Czech people seem more than usually pleased to hear Americans speak their difficult Slavic language. When President Toronto explained to the Pilsen audience how long the missionaries who had spoken had been in Czechoslovakia, the audience expressed audible surprise. Excellent missionary music was also featured at the meetings.

Enroute from Pilsen to Prague, May 29th, a stop was made at the spot near Karlstein Castle where President John A. Widtsoe dedicated the country for the preaching of the Gospel nearly twenty years ago. An appropriate plaque, erected during the war, now marks the spot.

In Germany well attended meetings were held in Frankfurt, Freidburg, Munich, and Nurnberg. The local German missionaries are doing a splendid work, not surpassed by elders from Zion in the other missions. At Frankfurt, the headquarters of the West German Mission, over 300 Saints came out to hear President Sonne. He admonished them not to feel sorry for themselves, but to face the future with confidence. "Man's extremity is God's opportunity," he declared.

At Friedburg in the French Zone, where ninety percent of the people present were friends and investigators, President Sonne testified that Joseph Smith was a prophet, "for he did and said things which no man could do or say of himself."

A feature of the Munich meeting was the testimony of Elder Johannes Straumer, a recent convert now in charge of genealogical work as a missionary in the West German Mission. Elder Straumer was a lieutenant



President and Sister Sonne and company visit marker near spot where President John A. Widtsoe dedicated Czechoslovakia for the preaching of the Gospel about 1929.

colonel in the German army during the war and surrendered several thousand German soldiers to the British in Yugoslavia at the cessation of hostilities. He read and pondered the message of the Book of Mormon while in a prison camp after the war. His study and prayer convinced him that the Book is God's word, and he joined the Church.

The spirit of the Gospel among the German Saints is strong. They sing with feeling and conviction. They are compiling outstanding records in missionary work and other phases of church activity.

An outstanding event during the trip was the Netherlands Mission Conference in Rotterdam, May 15th and 16th. An all-day missionary meeting, May 15th, under the direction of President Cornelius Zappey was inspiring. Over 1,000 Saints and friends attended the conference sessions. The memory of 1,100 Dutch Saints singing "The Spirit of God Like a Fire is Burning" will be a lasting one. President and Sister Zappey were in the party during the German trip and contributed much to the success of the meetings and the enjoyment of the travelling.

At Bern, Switzerland, we met all the missionaries of the Swiss-Austrian Mission and attended the conference

—continued on page 224

# FOUR YOUNG MEN

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## FROM BELL

**T**HE first signs of winter were in the air. The Bell, California, High School was holding its yearly basketball tryouts. Several young aspirants gathered on the school gymnasium floor and proceeded to dribble, pass, shoot and engage in other basketball exercises which might impress the coaches on the side-lines and lead to their being chosen as members of the Bell High basketball team. Among the hopefuls was a brown-haired, wide-awake lad, Archie Haskins.

Archie, too, was very desirous of making the team. He dribbled and passed with skill; his deadly one-handed shooting made the coaches blink on several occasions. As the tryouts concluded and the team roster was announced, a smile of satisfaction came over Archie—he had made the team.

With determination in his heart and a basketball under his arm, Archie Haskins, clad in the purple and orange uniform of Bell High School, strolled on to the gymnasium floor to begin the first practice session of the season. Archie looked around at his fellow team members. There was Richard Waite, a tall, clean-cut lad with a broad, friendly smile and a whole bag of basketball tricks. Also on the team were Ronald Salo and Roydon Rice, two dependable defensive players. They each gave Archie a warm handshake and a hearty welcome. Archie knew from the start that he was really going to enjoy playing basketball for Bell High.

Bell High School had a very successful season. Richard, Ronald, Roydon and Archie each contributed his share of hard team work. Many times the crowds cheered loudly as one of the boys sank a difficult long shot or executed a classy bit of defensive play. Bell High School won many games. And Archie Haskins had won

many friends — particularly Richard, Ronald, and Roydon. The four boys had become close pals, both on the basketball floor and in their other activities as well. It seemed as though they were together all the time—that is, except Sunday. On Sunday, Richard, Ronald and Roydon attended their church services, but Archie was usually otherwise occupied. "Religion just doesn't interest me," he was sometimes heard to say.

Then one Sunday evening, Ronald Salo asked Archie to come along to church with him.

"What's the name of your church again?" asked Archie.

Ronald told him that Richard, Roydon and himself were all members of the Church of Jesus Christ of Latter-day Saints, more commonly known as the Mormon Church.

"Mormons!" gasped Archie. The words "Brigham Young" and "polygamy" flashed across his mind. Then he smiled. "Sure I'll come with you, Ron. I'll try anything once."

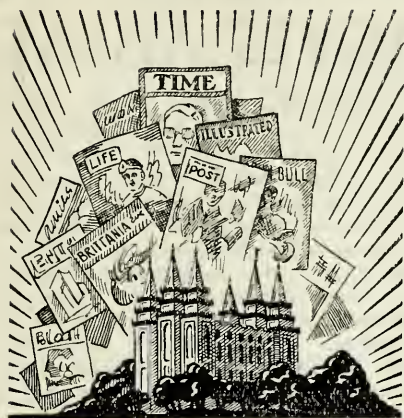
But it wasn't just once. Archie attended regularly from that day on, and not only Evening Services, but Sunday School and M.I.A. as well. He found something at this church that he had not connected with religion before—a feeling of true happiness and brotherly love. There were no sad countenances or pained expressions. Instead, everyone seemed to thoroughly enjoy the services and to appreciate one another's company. Here were



—continued on page 221

# THE CHURCH AND THE PRESS

## IN BRITAIN



**T**HE following is an extract from a recent publication in Great Britain pertinent to the Church:

**MORMONS AT TOWN HALL — WANDSWORTH CHOSEN FOR LONDON CONFERENCE** — From Luton in the North to Brighton in the South, members of the Church of Jesus Christ of Latter-day Saints, better known as the Mormon Church, gathered into Wandsworth Town Hall on Sunday for their semi-annual London District Conference.

In previous weeks many citizens of Wandsworth, Balham and Battersea and other parts of London had seen colourful yellow and blue posters advertising the meeting, or had possibly been contacted by the Mormons' vigorous door-to-door campaign to publicise their conference.

Reason for choosing Wandsworth as their venue was that, although Mormon missionaries are scattered throughout the British Isles, their British Mission Headquarters are located at 149 Nightingale Lane, Balham.

Three sessions at the Town Hall at

11 a.m., 2.30 p.m. and 6.30 p.m., made a full day for those who came early and left late. Peak attendance of 315 was reached at the evening session. Between meetings, the ladies of the Church Relief Society served up tasty meals, buffet style, for all those who cared to take advantage of the service.

Theme for the conference was "Claims to the Authenticity of the Book of Mormon," a purported history of the ancient inhabitants of the American continents. According to the Mormons, this book was translated by their young latter-day prophet, Joseph Smith, in the year 1829 from a set of gold plates given to him by an angel of God.

The book maintains that the American Indians are of Israelitish origin, and that at one time they had established among them the pure Gospel of Jesus Christ by a personal visit from the Saviour Himself, shortly after His resurrection and ascension. Points stressed in favour of this claim were concerned with recent archaeological findings regarding the high type of civilisation possessed by the ancient Americans and with similarities in Indian ritual and legend to Christian beliefs and practices.

Principal speakers were President Selvoy J. Boyer of the British Mission, and his two counsellors, Wallace R. Reid of Los Angeles, California, U.S.A., and George F. Poole of North London. Numerous excellent musical numbers were provided for every session.

All arrangements were under the direction of London District President Richard W. Clayton.

# BRITISH MISSION RELIEF—

## ●—SOCIETY MOVES AHEAD

**N** branch that is functioning well and caring for the needs of its members has reached that state of activity by accident. It is the result of concerted, prayerful effort on the part of many people. For every such branch there will invariably be a Relief Society successfully meeting its responsibilities. "The right arm of the branch president" it might well be called. Many are they who can bear witness of help and encouragement received from willing members of the Relief Society at a time when it was most needed. As an integral part of the Lord's plan for filling the temporal and spiritual needs of His children, the Relief Society, established 106 years ago through the inspiration of Joseph Smith, has been an important factor in the forward march of the Church.

March 17th, 1842, marked the birth of the Female Relief Society of Nauvoo, as it was known then, first exclusively women's organisation in the world's recorded history. From a humble beginning of eighteen members meeting in one little room in the city of Nauvoo, Illinois, its present-day organisation, shortened in name to simply the Relief Society, has grown to over 106,000 women located in many parts of the world. No longer is the Relief Society a local or national body—it is world-wide in scope. Women all over the world are bound together in one grand sisterhood, all working for common objectives, all striving to make their communities better and happier places in which to live.

Not only does the Relief Society provide opportunity for personal growth through service, but it increases the knowledge and broadens the outlook of its members through various courses of study offered. During each month one week's lesson is devoted to a study of theology, one to literature, and one to a social science.

A fourth week is given over to practical work such as sewing, or canning fruit and vegetables in season. To continue her educational development is a real task for any housewife with her multitudinous duties and responsibilities. Through Relief Society she is able to do this with a minimum expenditure of time and effort, at the same time achieving relaxation from home activities. In the words of Elder Mark E. Petersen of the Quorum of the Twelve, "The organisation is rich in inspiration, abundant in the service it renders to its members themselves, and devoted to the welfare of others. Its programme is productive of those things which homes and communities of today so sorely need. It is God's organisation for his faithful handmaidens of the last great dispensation."

In the British Mission, Relief Society work has experienced very satisfying growth of late. The thirty groups functioning in December, 1946, have increased to fifty-two Relief Societies to date. The progress of the Relief Society has spelled progress for the mission as a whole. Under the able leadership of the Mission Relief Society Board activity and interest in the work is steadily increasing.

To carry out the programme prescribed by the Relief Society General Board is the overall objective toward which the officers are aiming. Immediate objectives are to reaffirm in the minds of the Saints the necessity of the Relief Society organisation, to improve homes, and to complete specific projects in the Church Welfare plan. The last includes individual storing of food for future use, one year in advance whenever possible. Each family is to look after its own cupboard. The suggested plan for group storing is to contribute one can to the branch for every ten cans preserved for home use.



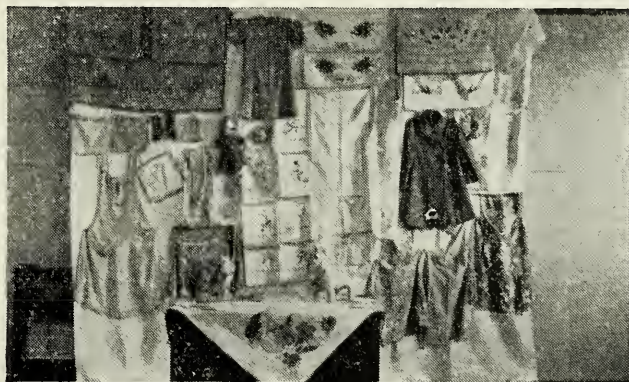
Sewing is another phase of the Welfare programme to be stressed. Great strides toward the fulfilment of these projects are being made by many branches, several of which have purchased sewing machines and others having acquired canning equipment with which the branch members will be able to co-operatively preserve food in metal containers.

Another aspect of Relief Society work proving itself of much value is the outlined procedure for visiting teaching. The programme is organised so that each of the visiting teachers has a list of homes to visit regularly each month, selected primarily from members of the Church and of the Relief Society. At every home she may stay perhaps fifteen or twenty minutes, not long enough to take an entire afternoon or evening, but sufficient to present her message for the month and to determine what service the Relief Society may render to that family, if any. Welfare needs of the people can only be filled if the visiting teachers are faithful to their calling in making every visit and taking a really sincere interest in those they are visiting. By calling on the same families each month, the teacher soon

becomes a welcome friend and counsellor, able to assist when trouble is at hand or to be one with them in time of rejoicing. In branches that have carried out the visiting teacher programme in the recommended manner, growth in unity and numbers has resulted, and many inactive members have been brought back to active participation in the Church.

Such is the service the Relief Society renders to the individual, the Church, and the community.

And who can belong to this wonderful organisation for women? The answer is, "Any woman of good moral character." Non-members of the Church are invited to partake of its benefits as well as Latter-day Saints. The Relief Society is for all good women, regardless of religious affiliation, who wish to take part in an organisation which has such power to build human lives, to strengthen homes, to establish high ideals, and to bring peace of heart and mind. There is a place for everyone; and all are privileged to serve in this great cause which bears the motto, "Charity never faileth."



Display of needlework at a Relief Society Bazaar at the Merthyr Tydfil Branch, Welsh District. Organised just thirteen months ago in June, 1947, the Merthyr Relief Society now boasts a membership of sixteen, ten of whom are non-members of the Church



# Editor

## GARNISH THY THOUGHTS

## WITH VIRTUE

**L**ET virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God." Throughout all time the prophets of the Lord have constantly extolled the beauties of a virtuous life. Rewards have been promised to those who heed this counsel and penalties foretold as the natural result of disregarding the Lord's advice. Christ's message was simple, yet all inclusive, "Blessed are the pure in heart for they shall see God."

Ranking high today, as always, in the scale of offences against God and man is sexual impurity. In a day and age when resistance against this heinous crime is at a shockingly low ebb, our Father in heaven cries out to His children on the earth with undiminished force, "Be ye clean!" For Latter-day Saints, the man and the woman, there is no middle ground; absolute purity in thought, word, and action is the only acceptable standard.

Seldom it is that a man or a woman is forcibly deprived of virtue. Yet how often is heard the lamentation of those who have lost that priceless possession? How does it happen? The work of the adversary is not done in a moment. Step by step he leads them to the brink, lulled by a false sense of self-justification. Each deviation from the path of uncompromised virtue is greater than the last, each provoking a less piercing outcry from a gradually retreating conscience. When the final plunge is taken, it is only the culmination of a course of action initiated with the first small step in the wrong direction.

That first step may be no more than a voluntary mental concession to that which is a little less than absolute righteousness. Why are we admonished, "Let virtue garnish thy thoughts unceasingly"? Because no impure action is born except of an impure thought. "As a man thinketh, so is he." If the garden of the mind is kept weeded and in order, the fruit which it bears will be delicious and sweet to the taste. The man who has mastered his thoughts has overcome the world.

What is the effect of immorality upon the individual? First of all, it alienates him from his God. No man can continue in un-



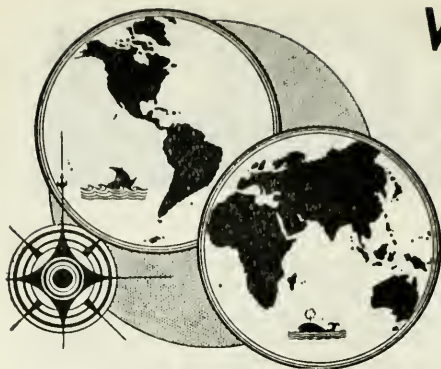
repentant immoral practices and keep the spirit of Christ about him. He may fight to keep it for a time, but soon the struggle will be too great, and he will be left to grovel in spiritual darkness, to kick against the pricks. The Spirit of God cannot dwell in an unclean tabernacle. Peace of mind also departs. Such a one cannot look his fellow beings in the eye, but must shrink from the gaze of the honourable.

One cannot cry enough tears to wash clean the slate marred by sexual immorality; he can repent, and the Lord may forgive the sincerely repentant one, but mercy cannot rob justice. The inexorable demands of the law decree that virtue once lost can never be wholly regained. What is done cannot be undone even though mercy may prevail in her claim upon divine forgiveness.

Marriage is a heavenly ordained means for the procreation of children and the fulfilment of mankind's basic social needs here and hereafter. To desecrate its principles or to do anything which would mar its sacredness is to mock God. There is nothing more beautiful than the holy union between a man and a woman who have kept themselves free from moral stain, wholly for each other. With a foundation of self-respect and mutual confidence they can build a life that will be a type of heavenly things to come. Their family, designed by God to be eternal, can be molded along celestial patterns with every chance for the attainment of its high purpose. Each spirit-child sent from the presence of God to work out its mortal probation as a member of that family unit will have every opportunity to grow and develop under the finest conditions of love and harmony. The greatest happiness in life comes through satisfying family relationships, which can be had only upon conditions of virtuous living.

Where is the man or woman who, when confronted with the alternatives of eternal life or eternal sorrow, will not choose the former? This is the premium placed upon virtue. However attractively sex license may be packaged, the product on the inside means only one thing—eternal sorrow. Knowing this, the Lord in His wisdom has warned mankind from the beginning. Equally has he promised rich blessings to those who keep themselves unspotted from the world. Shall we not heed the words of the prophets exhorting us to a life of purity, that when we are called before the great bar of judgment, our confidence may indeed wax strong in the presence of God?—**ROBERT E. RIGGS**

# World Church News



**SPECIAL M.I.A. TRAINING OFFERED AT BRIGHAM YOUNG UNIVERSITY.**—A two weeks' course is now being held at the Brigham Young University in Provo, Utah, for stake and ward M.I.A. leaders. Instructors have been selected from the B.Y.U. faculty. The classes are under the direction of the B.Y.U. department of religion and the M.I.A. general board. Instruction will be given in dancing, speech, drama, music, manual discussion, community singing leadership, the planning of meetings and other activities.

**M.I.A. JUNE CONFERENCE OUTSTANDING SUCCESS.**—The annual M.I.A. Conference held in Salt Lake City from June 17th to June 20th was hailed an outstanding success by those in attendance. Over 4,000 members of the M.I.A. participated on the programme. One of the highlights of the conference was the International Folk Festival held at the University of Utah Stadium, and which was witnessed by several thousand persons. Old time dances, modern ballroom dances, folk dances, and exhibition and floorshow dances were featured. The folk dances included those representative of Scot-

land, Wales, Holland, England, Germany, Denmark, Japan, American Indians, Sweden and Czechoslovakia. Another highlight was the performance of over thirty M Men quartettes. Those quartettes which were rated superior were selected to perform in other sessions of the conference. The conference also included three general sessions, a testimony meeting in the tabernacle, a reception in honour of the retiring Y.W.M.I.A. officers, a speech and music festival, departmental sessions, special events for Master M Men and Golden Gleaners, and a conference session devoted to the 35th anniversary of the Boy Scouts in the Church.

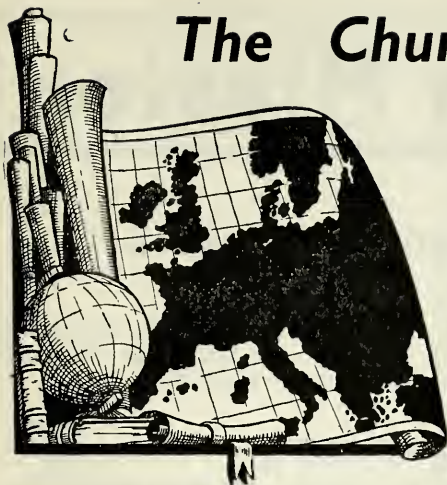
**"CHURCH NEWS" NOTES MAY ISSUE OF "MILLENNIAL STAR."**—The May 30th issue of the "Church News" in its weekly column headed, "Church Magazines," devoted a half column to a review of the special missionary issue of the *Millennial Star*.

**MISSIONARY METHODS TRAINING CLASSES OFFERED AT BRIGHAM YOUNG UNIVERSITY.**—Under the direction of Elder Ricks, former chaplain in the Mediterranean theatre, special classes are being taught at the Brigham Young University for prospective missionaries. Training includes instruction in Gospel fundamentals, with special emphasis placed upon activities and problems in the mission field. Bus trips to various stakes are made, where the students participate in ward programmes and engage in actual missionary work.

## MILLENNIAL CHORUS GRAMOPHONE RECORDS WANTED

**A**NYONE wishing to dispose of old Millennial Chorus gramophone records to a worthy cause may do so by contacting Alan Osborne, 41 Heywood Drive, Luton, Beds.

# The Church in Europe



**GENEALOGICAL SOCIETY SECRETARY AGAIN IN EUROPE.**—Elder Archibald F. Bennett, secretary of the Genealogical Society of the Church and a member of the Sunday School Board, is in Europe again to supervise micro-filming and research projects. He is particularly interested in the micro-filming contracts in Sweden and Finland, and will check on projects in as many of the other European missions as possible.

**WEST GERMAN MISSION YOUTH CONFERENCE.** — Held in Stuttgart May 15th, 16th, and 17th, the West German Mission Youth Conference attracted 1,600 people. It was the first gathering of youth in the mission since the war, and was conducted by the M.I.A. leaders under the direction of President and Sister Jean Wunderlich.

**SPRING CONFERENCES IN DENMARK.**—President Alma L. Petersen

of the Danish Mission reported packed halls during spring conferences. Older Saints say they have experienced such gatherings once before, that being when Andrew Jensen, church historian, was here as mission president some forty years ago.

**DEDICATIONS SCHEDULED IN SWEDEN, FINLAND.**—European Mission President Alma Sonne is scheduled to dedicate chapels in Goteborg and Lulea, Sweden, and in Larsmo, Finland, during his current tour of Scandinavia. The Goteborg dedication is set for July 4th, and Lulea July 11th. Swedish Mission President Eben R. T. Blomquist is making arrangements for the meetings in Sweden. At Larsmo, the Finnish dedication is being arranged by President Henry A. Matis of the Finnish Mission for July 17th, and will also commemorate the dedication of Finland for the preaching of the Gospel by President Ezra Taft Benson in 1946. Last summer President Sonne dedicated chapels in Sweden in Malmo, Halsingborg, and Jonkoping. Before returning to London in August, he and Sister Sonne will visit the Danish and Norwegian Missions as well.

**WELFARE PROJECT IN BERLIN.**—Berlin Saints, learning that the Church Welfare Programme means working together as well as receiving if in need, have started a potato project to help produce food. Latter-day Saint servicemen in Berlin have also started a welfare project.

## SCHEDULE OF DISTRICT CONFERENCES — Autumn Series.

August 8th - - Birmingham	September 26th - - Irish
August 15th - - Norwich	October 3rd - - Hull
August 22nd - - Bristol	October 10th - - Sheffield
August 29th - - Newcastle	October 24th - - Liverpool
September 5th - - Leeds	October 31st - - Manchester
September 12th - - Welsh	November 7th - - Nottingham
September 19th - - Scottish	November 14th - - London

# **British Mission**



## **ARRIVALS AND ASSIGNMENTS**

The following missionary arrived in the British Isles from the Swedish Mission on June 3rd:

Elder **CLYDE ELMER DAVIDSON** of St. Anthony, Idaho, was assigned to labour in the Nottingham District.



## **APPOINTMENTS AND TRANSFERS**

Sister **IRENE FREEMAN** was transferred from the Manchester District to the Birmingham District on June 30th.

Elder **LaMAR T. EMPEY** was appointed President of the Birmingham District on June 14th.

Elder **GEORGE Q. BENNETT** and Sister **ELVA A. BENNETT** were transferred from the Welsh District to the Birmingham District on June 18th.

Elder **GRANT R. DALTON** was transferred from the Irish District to the Liverpool District on June 14th.

Elder **ROBERT E. RIGGS** was transferred from the London District to the Millennial Star Office on May 25th.

Sister **CAROLINE L. TUCKER** was transferred from the Birmingham District to the Nottingham District on June 30th.

Elder **DOUGLAS W. LOOSLE** was appointed a travelling lecturer on June 1st. Previous to his appointment, he laboured in the Newcastle District.

Elder **BURCHELL E. HOPKIN** was transferred from the Hull District to the Newcastle District on June 7th.

Sister **LEAH LLOYD** was transferred from the Nottingham District to the London Mission Office on June 22nd.

Elder **VERL J. IVERSON** was transferred from the Scottish District to the Sheffield District on June 30th.

Elder **J. BLYTHE MOYES** was transferred from the Sheffield District to the Scottish District on June 30th.

Elder **VAUGHN L. TERRY** was appointed President of the Welsh District on June 18th.



## **RELEASES**

Sister **LILLIE M. NORTON** was released as a missionary to the British Mission on June 9th. Sister Norton served in the London and Birmingham Districts.

Sister **BLANCHE J. HOUCHEM** was released as a missionary to the British Mission on June 9th. Sister Houchem served in the Sheffield District and in the London Mission Office.

Sister **AGNES FRASER** was released as a missionary to the British Mission on June 9th. Sister Fraser served in the Norwich, Sheffield, London and Nottingham Districts.

Sister **BETTY A. MITCHELL** was released as a missionary to the British Mission on June 9th. Sister Mitchell served in the London Mission Office and the Norwich District.

Elder **ALBERT E. ECCLES** was released as a missionary to the British Mission on June 9th. Elder Eccles served in the Manchester, Leeds, Hull and Bristol Districts.

Elder **BRUCE E. PETERSON** was released as a missionary to the British Mission on June 9th. Elder Peterson has laboured in the Newcastle and London Districts and in the London Mission Office. He served as District President while in Newcastle.

Elder **DON CARLOS WOOD, Jr.**, was released as a missionary to the British Mission on June 9th. Elder Wood laboured in the Hull and Nottingham Districts. He served as District President in the Hull District and as a travelling lecturer.



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## DISTRICT ACTIVITIES

### BIRMINGHAM DISTRICT

Reported by Myron McIntyre

Brightest mark on the Birmingham Branch record this month has been the excellent attendance at Priesthood meetings. Well over thirty were out each Sunday, the highest for one week being thirty-eight. An excellent study course directed by Fred Webb, first counsellor in the Birmingham Branch Presidency, has been a contributing factor to the popularity of Priesthood meeting.



**Birmingham Branch Priesthood**

On May 16th an Aaronic Priesthood group was organised by President Yates. Officers are Donald Jevons, president; Frederick R. Dyson, first counsellor; Barry Matkin, second counsellor; and Brian St. John Yates,

secretary. Each Sacrament meeting one of the fourteen members of this newly organised group gives a five minute talk. Both the Aaronic and Melchizedek classes are following the lesson courses outlined by the authorities for this year.

Sixty-four were present at the Birmingham Branch outing held at a local park on Whitsun Monday. Everyone enjoyed the fine weather and the games, which included baseball, rounders, tennis, clock golf, and football. Races were arranged for the children.

### BRISTOL DISTRICT

Reported by James William Stewart

"Make way for action" is the motto of the missionaries from Bristol District. With the arrival of two new missionaries, Elder Savage and Elder Young, their total number is swelled to twelve. Among their many activities the missionaries include expounding the principles of the Gospel each Sunday upon the "Downs" and holding many cottage meetings with cinematographs and coloured slides each week.

The M.I.A. summer programme, under the capable direction of District M.I.A. Assistant Hyrum P. Hatch, is also attracting many people who enjoy joining in with the baseball games, evening song-fests, and Gospel doc-

trine classes held throughout the district.

Early in June a branch was opened in Bournemouth following the transfer there of Elders Keller and Savage. This makes four branches now organised in the Bristol District.

Throughout the district Whitsuntide was celebrated with vigour. The Saints from the towns of Stroud and Cheltenham met on Robbough Commons in Stroud and had a very enjoyable social. Bristol Branch travelled to Hanham and played baseball, hiked, ate an excellent lunch, and had a wonderful time beneath the cloudless blue sky.

### **HULL DISTRICT**

Reported by Helen Bryant

Summer activities have started in earnest in the Hull and Grimsby Branches. When inclement weather has prevented outdoor recreation, indoor activities have been sought. On May 25th Hull Branch held an indoor social evening discovering new talent and finishing off with "Twenty Questions." As it was raining again on the following Tuesday, Brother Kennington produced a gramophone concert which was thoroughly enjoyed by all. New members are finding their way into the M.I.A. through these activities.

A project is now under way to find a new meeting hall for the Grimsby Branch, which has been meeting for fifty years in the old Thrift Hall. This building was recently sold.

Grimsby M.I.A. has been re-organised with Herbert Hall, M Men President; Roy Hammond, M Men Leader; Mavis Oxley, Y.W.M.I.A. President; and Mary Kingswood, counsellor to Sister Oxley.

### **IRISH DISTRICT**

Reported by Andre C. Anastasiou

The Irish District is happy to announce two additional members of the Belfast Branch. Seven months ago the Belfast Custom House steps, local stamping ground for open-air speakers, resounded with bitter denunciations of Mormonism from the lips of a young man named David Emerson. On June

12th, at Carnalea Bay, that young man was baptised a member of the Church. This came about through the efforts of the missionaries and a good Belfast Branch member who thought enough of his religion to preach it by example and by precept when the opportunity arose. Brother Emerson was baptised by John Ditty and confirmed by Elder Vaughn Merrell. The second candidate was Gerald Brown, baptised at the hands of District President Carl H. Whatcott. Gerald was confirmed by Elder Albert E. Walker.

With the addition of Hubert Wilson as second counsellor, the Belfast Branch Presidency is now complete.

The Irish people's capacity for enjoying themselves was evident when the Belfast M.I.A. held its social to mark the close of the winter season. Games, skits, and refreshments were enjoyed. The skits were a roaring success, evoking the comment from several that they hadn't laughed so much in years. Another outing was held the following week for the commencement of the summer programme. A strenuous but happy time was had by all viewing the beautiful scenery at Cavehill, local Belfast beauty spot.

Dublin Branch has acquired a new and better hall, situated at 29 Clare Street, Dublin. The Elders have painted and decorated the interior. With the facilities of this hall they hope to increase investigator activities.

### **LEEDS DISTRICT**

Reported by Ralph L. Jack

Thirty members and friends of the Bradford Branch gathered at Ilkley on Whit Monday for games and swimming; and on Tuesday the branch met again at Manningham Park, one of Bradford's beauty spots, for outdoor games and a visit to the art galleries there. Halifax Branch Sunday School members rambled to Hardcastle Crags on Tuesday and enjoyed the lovely canyon surroundings. A nearby stream was especially attractive to the youngsters, and more than one was unceremoniously fished out before the day ended.



Children of the Bradford, Dewsbury, Clayton, and Heckmondwyke Primaries unitedly presented a two-hour song and dance festival for the district. Under Primary Supervisor Gladys Kimberley, assisted by Anne Thomersley, Bertha Warnes, and Anne Kirk, the evening programme indicated remarkable talent in the younger children and showed splendid progress made with the Primary programme.

Ruth Laycock of the Bradford Primary was crowned queen by President W. N. Christensen and had as her attendants Annie Thomersley of Heckmondwyke and Ann Warnes of Clayton Branch.

Annual Sunday School outing of the Bradford Branch was held June 5th at Yeadon Dam, where eighty children, parents, and teachers gathered for a day's pleasure. A large playing field made possible a full day of field events for children as well as the adults. Newcome Kirk directed activities, and Superintendent Herbert Walker officiated as starter. The children were suitably awarded for their participation in the races.

President and Sister Wallace R. Reid, representing the Mission M.I.A. and Primary Boards, met with district leaders June 4th at Bradford. Instruction was given in each auxiliary, and a songfest was held to accelerate the M.I.A. summer programme.

### **LIVERPOOL DISTRICT**

Reported by Howard C. Macfarlane

The following changes have been made in the Preston Branch: Released from their positions with a vote of thanks were Bessie Corless as Primary Mother, Sarah J. Cookman as Relief Society President, and Gertrude Corless as Sunday School Secretary. Sustained to fill these offices were Rosa Webster, Primary Mother; Beatrice Webster, her first assistant; Gertrude Corless, Relief Society President; and as Sunday School Secretary, Geoffrey Newman.

On Monday, May 24th, a farewell social was given for Doris Currin, who

sailed from Southampton the following Saturday. She has been well loved by those who knew her and always a very active member of the Liverpool Branch. We wish her every success in her new life.

Elders have been assigned to labour in Wallesey, Cheshire, for the first time in many years, and from all indications it will be a very fruitful field. Each day, Monday through Thursday, the Elders from the Liverpool side of the river meet with the Wallesey missionaries at Georges pier head to present the Gospel to the hundreds of people who come there during their lunch hour. People from every walk of life rub shoulders at these meetings. It is estimated that over a thousand souls are contacted in a single week.

On June 5th President and Sister Boyer met with the missionaries at the Liverpool District Headquarters. The following day they were at Accrington for the Branch Conference held there. Fifty people were in attendance at the afternoon session. In the evening an advertised meeting was held in a theatre with over 150 present. Also in attendance at this meeting was a reporter of the "Accrington Observer," who gave a very fair and accurate account of all that transpired.

### **LONDON DISTRICT**

Reported by Jean Silsbury

A highly successful London District Conference was held at the Wandsworth Town Hall on May 30th. Theme for the conference was centered around the Book of Mormon. Selvoy J. Boyer, Wallace R. Reid, and George F. Poole of the British Mission Presidency, and their wives, were in attendance. Peak attendance of 315, highest of the season's eight district conferences, was reached at the evening session, over a hundred of these being investigators. Many excellent musical numbers were provided for all three sessions.

At 7.30 on the evening of June 4th, over two hundred Saints and their friends gathered to the Chelsea Town Hall for the District Spring Dance. Once more vocal items were the high-

light of the evening. Solos were rendered by Betty Mitchell, and several numbers were sung by a missionary quartette composed of Elders Byng Beazer, William R. Callister, Frank Carlisle, and Robert E. Riggs.

Baptismal services on June 6th and June 13th saw two additions to Church membership. Winifred Barbara Courtney was baptised by Elder Robert E. Riggs and confirmed by President William Clayton on June 6th. At the baptismal held the following week, William A. Hallet was baptised by Elder David W. Meyer and confirmed by Elder George P. Marchant.

Four new scouts were added to the South London Branch scout troop at an investiture service held June 7th in the South London Chapel. This brings the total membership of the troop to twelve.

Catford Branch travelled to Greenwich Park for an outing on Saturday, June 12th. After games and lunch, the party of about twenty visited the Greenwich Observatory.

### **MANCHESTER DISTRICT**

Reported by Norman T. Woodhead

At the present rapid rate of increase in attendance at Denton Branch the chapel will soon be too small to hold the congregation. The Relief Society, now fully organised with Melita Wiles as president, Annie Daniels and Alice Taylor as her counsellors, and Dona Little as secretary, is a type of the branch activity as a whole. Their M.I.A., also fully organised, is engaged in an excellent summer programme.

Michael T. H. Price was baptised at a baptismal service held May 20th at the Gorton Baths in Manchester.

A twenty-first birthday party was given in honour of Elder Calvin Lambert at the Oldham Chapel. Elder Lambert was presented with a multi-colour propelling pencil by William Fitton on behalf of the branch. Refreshments in keeping with the occasion, including an iced cake with twenty-one candles, were served.

Thirty-seven people attended a surprise party in honour of Sisters Ruth Gates and Irene Freeman, who are leaving the Stockport Branch. Their sincerity and hard work has left a deep impression upon the people whom they have laboured with.

Shrewsbury was the scene of a Rochdale Branch outing on May 21st, under the direction of Norman T. Woodhead and Leonard Clarke.



Upon their arrival at the party spot a delicious lunch was awaiting the picnickers, followed by a

tour of the historical building there. Rowing on the river and reclining on the bank finished off a beautiful day well spent in the heart of England.

### **NEWCASTLE DISTRICT**

Reported by Joyce H. Tiffen

South Shields, Gateshead, and Sunderland M.I.A.'s were entertained recently with a gramophone recital given by Mr. J. Atkinson and Mr. Dobbin. At the request of the Saints, Mr. Atkinson made a return visit and presented a similar recital after the District Union Meeting on May 29th.

After being closed down for approximately thirty years, the Darlington Branch was re-opened on May 30th with services attended by eighteen. The afternoon and evening sessions were conducted by Elder Douglas Loosle, Supervising Elder Kenneth M. Oswald, and District President Frederick Oates.

On Saturday, June 5th, in the West Hartlepool Branch Chapel, thirty-six officers and teachers attended a joint Primary and M.I.A. convention presided over by President and Sister Wallace R. Reid. The two sections of the convention were conducted by Derrick Harland and Marjory White, District M.I.A. and Primary assistants, respectively. The District choir rendered "O Rest in the Lord," and a missionary quartette sang "Come O Thou

"King of Kings." Valuable instructions were received concerning the summer programmes for these two auxiliaries.

C. M. Ellwood of South Shields was released from his position as Branch President, with a vote of thanks for his long and faithful service. He, with his daughter and son-in-law, the W. Johnstone's, are emigrating soon to Canada. In his place Elder Dean U. Ottley was sustained as president of the branch. District President Frederick Oates presented to each of the departing ones a gift from the members of the South Shields Branch.

### **NORWICH DISTRICT**

Reported by Wesley R. Williams

The Norwich District held its M.I.A. and Primary convention in the Lowestoft Chapel on the evening of May 28th. President Wallace R. Reid of the British Mission Presidency presided over the meeting. The purpose of the convention was to plan an interesting summer programme for M.I.A. and Primary.

You could hear the members saying, "The Utah films are in the district again." Yes, that's right! Elder Lorry Rytting, travelling lecturer with the films, spent two weeks showing the scenic beauties of Utah to various city organisations. The outstanding presentation was to H.M. Prison in Norwich with over 260 viewing.

On Sunday, May 2nd, the Primary took charge of the evening service at Lowestoft Chapel. Branch Primary Mother May Blowers arranged the programme in conjunction with Mabel Parker, Primary Mother of the Lowestoft Home Primary. Theme for the evening was "The Way to Happiness." A point worth noting is that most of the Primary children were non-members, and a goodly portion of the congregation consisted of the parents of these children. A total of seventy-two children and adults were present.

Lowestoft's Home Primary, the result of contacts made by Elders George Palmer and Joseph Crowther, now has

over forty children enrolled, and the number is increasing each week.

### **NOTTINGHAM DISTRICT**

Reported by M. June Wilson

The Derby Primary had a pleasant ramble through Little Eaton Bluebell Woods on May 8th. Games were played, and it was a tired but happy party that boarded the bus for home with arms full of bluebells and hearts full of thanks for the beauty of the world in springtime.

May 29th was the evening of the Nottingham District M.I.A. dance held at Eastwood. Entertainment items were provided by Eastwood, Derby, Nottingham, and Mansfield. Appropriate refreshments were served.

On May 17th Leicester's M.I.A. summer programme got off to a flying start with a tramp to Mount Sorrel. Twenty people returned from a day of hiking, ball games, and community singing feeling that the time had been well spent. Other M.I.A. activities included an organised visit to Leicester's new park at Evington.

Victoria Baths was the scene of a baptismal service on May 8th at which Patricia Adams of Nottingham and Patricia Potts of Eastwood were baptised by President Wilfred Robinson.

Nottingham's M.I.A. convention on May 22nd was attended by Selvoy J. Boyer and Wallace R. Reid of the British Mission Presidency and their wives. Choral numbers by an Elders' chorus, under the direction of President Reid, were enjoyed immensely.

Three sessions made a full day at the Y.M.C.A. lecture hall for Nottingham District Conference goes on Sunday, May 23rd. Attendance of 285 at the evening meeting was the highest recorded for Nottingham since 1919. President Selvoy J. Boyer and his counsellors, Wallace R. Reid and George F. Poole, were the principal speakers. The conference was presided over by District President Jerrol Boyer.

## SCOTTISH DISTRICT

Reported by Reed M. Izall

Airdrie, Aberdeen, Edinburgh, and Glasgow Branches co-operated on Saturday evening, April 24th, to present a Relief Society Bazaar as a preliminary feature of the Scottish District Conference. Ellen B. Martin was in charge of the affair assisted by Jean Junor, Elizabeth Leslie, and Margaret McQueen. The show of work at the bazaar consisted of embroidery, knitting, and crochet work. The sale of work included fancy decorated cakes specially done by James H. Gemmell and Alex K. Leslie, hand painted glasses done by Rosena Weir, a baby shawl knit by Margaret Graham, sewing, and knitting. A concert was presented immediately before the sale of work began. Gladys Boyer, Mission Relief Society President, officially opened the bazaar and was presented with a Scottish souvenir by Ellen B. Martin representing the District Relief Societies.

Airdrie Branch had a farewell social on May 25th for Elder W. Harper Stoneman, who has been released as District President.

On May 15th a dual branch picnic was enjoyed by Dundee and Aberdeen Branches with forty-five in attendance. The group met at Scurdy Ness lighthouse, Montrose. Here on the grass by the side of the North Sea soccer, softball, and fishing were engaged in. A bagpipe solo was played by Donald Grubb, Dundee Branch.

A bus excursion around the suburbs of Greater Edinburgh was enjoyed by the Edinburgh Branch M.I.A. A very enjoyable evening was had by all who attended, the guide included, who seemed to enjoy having such a responsive audience to laugh at



his jokes. A Sunday School picnic was held on the 29th of May. The Sunday School, which is made up of about two-thirds non-members of the Church, turned out en-masse for the occasion.

## SHEFFIELD DISTRICT

Reported by Arvilla Smith

The newly-opened branch at Castleford was reorganised May 9th with Elder Newell E. Warr as Branch President and Elder Francis Bitton as Branch Clerk. Two auxiliary organisations are functioning in this young branch, Relief Society and Sunday School. Both are carrying out the suggested programme and growing steadily in numbers. Relief Society President is Frances Thornton, ably assisted by Mary Schofield, secretary.

Castleford's first branch conference, held on May 30th, saw nineteen members and investigators in attendance. Future prospects look bright, for the missionaries have made many friends through their tracting, open-air meetings, and cottage meetings. They are also fortunate in having a comfortable, centrally-located meeting place.

About sixty members and friends from all Sheffield District Mutual Improvement Associations enjoyed a lovely outing at Forge Dam May 17th. In the evening a programme of music and comedy items was presented by the missionaries and members. Refreshments were served by the Relief Society Sisters. The whole affair was planned by M.I.A. Supervisor Peggy Card.

A well-rehearsed cultural arts programme was presented by the Sheffield Branch M.I.A. members on May 29th in the Sheffield hall. Music, drama, dancing, debate, and speech were illustrated. After this a dance was enjoyed by all, heightened by refreshments served by the Relief Society. M.I.A. Presidents Rita Hardy and Raymond Lloyd and their assistants were in charge of the social.

Under the leadership of Primary Mother Peggy Smith and her able aids the Primary of Barnsley Branch is growing rapidly. Besides the Branch Primary, a Home Primary is being held at the home of Sister Smith.

## WELSH DISTRICT

Reported by Gladys Mason

On May 13th at the Varteg Branch a farewell social was held in honour of Sarah Ann Griffiths and Beatrice Howells who sailed May 21st aboard the s.s. "America," destination Price, Utah.

Outstanding features of the District Union Meeting held at Pontypool on June 5th were a teacher training course presented by Elder Davis and instructions given by President and Sister Bennett.

Recent activities of the Merthyr Tydfil Branch M.I.A. have included several dances under the direction of Emlyn Davis, Branch M.I.A. President. More than one hundred members and friends have met there to enjoy themselves and learn to know each other better.

A joint M.I.A. and Primary convention at Merthyr Tydfil June 10th provided an enjoyable short programme and excellent instruction for the large group that attended.

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## PERSONALS

### BIRTHS

**RICHARDSON.** — Keith Christian Richardson, son, was born on May 10th to Harold and Patricia Richardson of the Belfast Branch.

**HAMILTON.**—Iris Lillian Hamilton, daughter, was born to Blanch Hamilton of the Belfast Branch on March 20th and blessed on May 9th by Joseph Ditty.

**HARRISON.** — Wendy Carol Harrison, daughter, was born to Mr. and Mrs. Lorenzo Harrison of Sheffield Branch on May 7th and blessed June 6th by Elder David W. Egbert in the Sheffield Latter-day Saint Chapel.

**WATKINS.** — Christopher Michael Watkins, infant son of Mr. and Mrs. Thomas Watwins, was blessed May 2nd at Bradford by Elder A. J. Longhurst.

**LANGLANDS.** — Mary Langlands, infant daughter of Kathleen Dora Langlands, was blessed March 14th at the Lowestoft Branch Chapel by Elder Frank M. Coleby.

**SANSOM.** — Freda Iris Sansom and Avril Sheila Suzanne Sansom, children of William and Hilda Sansom, were blessed at Lowestoft Branch Chapel by Elder George Palmer on April 25th.

**ALDRED.** — Colin Aldred, son of Bertram and Joyce Aldred, was blessed May 2nd at Lowestoft by Elder Joseph H. Crowther.

### DEATH

**RETZ.** — Babbette Retz, Dublin Branch, died on May 24th in New York City enroute to Salt Lake City and was buried in Los Angeles, California.

### EMIGRATIONS

**GRIFFITHS and HOWELLS.**—Sarah Ann Griffiths and Beatrice Howells of the Varteg Branch sailed from Britain May 21st aboard the s.s. "America," final destination Price, Utah.

**THORNTON.** — Maria Thornton, Belfast Branch, left Cork, Ireland, aboard the U.S.S. "Washington" to join her husband in Salt Lake City.

**CURRIN.** — Doris Currin of the Liverpool Branch left Southampton on May 29th bound for America.

**HOUSTON.** — Jack Houston left Britain on June 1st immigrating to Canada. He was of the Edinburgh Branch.

**GARDNER.** — Edna Gardner, South London Branch, sailed from Liverpool June 5th on the "Ascania." She will visit Toronto, Canada, and Boston, Massachusetts, and later take up residence in Salt Lake City.

**WALLACE.** — Alexander H. Wallace and family of the Catford Branch sailed from Southampton on June 15th America bound.

## FROM CATHOLICISM TO MORMONISM

—continued from page 196

it be wisdom in God that ye should read them . . . that ye would ask God the Eternal Father in the name of Christ if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

I read them again and again and thought seriously of the future.

I realised the serious step I should be taking if I joined the Mormon Church, but I wished all the time to do only what was right in the sight of God, and therefore, to do what was conducive to my salvation.

I looked at the Church in its general perspective. I regarded its organisation and its activities. Here I found something most unusual, even unique. I found an organisation so well-nigh perfect, and apparently, so much like the early Christian Church, that I was compelled to take notice of this fact. I began to wonder how such a wonderful organisation could have been brought about without the guiding hand of the Almighty. The organisation of the Roman Catholic Church is considered to be efficient, but in no way does it resemble the Church founded by Jesus Christ, either in its organisation or in its teaching.

The first Latter-day Saint service that I attended was held at the South London Branch in September of last year. My attendance at that service was a strange experience to me. It was not on account of its ritual that I was impressed, for there was none; nor, I am happy to state, was there any sign of emotionalism. However, I was deeply impressed by what I saw and heard.

As I sat throughout that Sacrament Meeting, my mind dwelt continually on the impression I had formed in my

mind of the meetings of the early Christians, when they used to meet in one another's houses in Jerusalem to break bread and renew their covenant with God. Here in the heart of London I was witnessing a continuation of that same practice, and I felt that the same Spirit was present.

I attended several Sacrament Meetings in London before I sailed for Zion, and always I was conscious of the blessing of the Lord resting on the gathering. I felt, too, that those who took part in the services were being assisted by the Holy Spirit to speak in God's name.

During the ensuing weeks I gave much time and thought to finding out all I could about the teachings of the Church. As I pondered over the many arguments which were put to me, I found myself becoming more and more convinced of the logic and truthfulness of what I learned.

And so, after a period of only three and a half months from the time when I first met the missionaries in France, I found myself in the position where I felt compelled, in the interests of my salvation, to ask to be baptised into the Church of Jesus Christ of Latter-day Saints.

We say that the Church enjoys the possession of the fullness of the Gospel. This is very true. New vistas of the ways of God, new life, new birth are given to him who will put prejudice behind him, and who, with humility and faith, will seek the Lord in baptism. My own personal experience tells me that this is so. I pray that others, too, may find union with God through the ordinances of the Gospel; for therein, and there alone, lie salvation, spiritual growth and a life of happiness among one's fellow men.

The six months that have elapsed since my arrival in Zion have been months of great adventure, particularly in the spiritual field. I have witnessed many, almost unbelievable, events; I have seen the Spirit of the Lord at work in many quarters.

I thank my Father in Heaven for the many blessings He has bestowed on me, and I pray that I may be worthy of these things. I pray also that the Holy Spirit may rest on all those who are investigating the truthfulness of the Restored Gospel.

To the Saints in Britain I send my greetings and good wishes from Zion and pray that the Lord may be with them always.

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### **SHEFFIELD BRANCH, BEEHIVE OF ACTIVITY**

—continued from page 200

Boy Scouts as Scout Master and Assistant Scout Master, respectively. The M.I.A. has put on many enjoyable programmes in the past and has a splendid one outlined for the summer months.

Knowing that the Primary is one of the greatest proselyting organisations in the Church, the Sheffield Saints are justly proud of their Primary. The president of the Primary is Nellie Bailey, and her two counsellors are Margaret A. Green and Dorothy Bailey. Shirley Laycock is the Secretary. The Primary, composed of chiefly non-members, has an average attendance of forty each week. Many ingenious ideas have been used to attract the children and maintain their interest.

The Sheffield Branch also has a very active Genealogical Committee headed by William T. Giles and his assistants, Ernest Beattie, Hilda E. Mann and Maureen Hartley.

The Saints of Sheffield remember well the words of Christ, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." With this thought in mind they are striving to forward the work of the Lord in Sheffield. Such a spirit can only mean the Sheffield Branch will continue to grow and go forward to greater heights.

### **FOUR YOUNG MEN FROM BELL**

—continued from page 204

bonds of friendship and brotherhood which Archie had not experienced before. Here were people that had a burning testimony of the truthfulness of the Gospel of Jesus Christ, each of whom understood the Gospel doctrines whether they preached from the stand or not. Here was a religion which he could understand—here was a religion that really interested him. In a year's time Archie had joined the Church.

Archie grew into manhood and he grew in the teachings of the Gospel of Jesus Christ. Archie had made a great many friends in the Church, and he teamed with his mates to spark the Maywood Aaronic Priesthood team through two victorious seasons. He was constantly active in Church affairs. But he had not forgotten his old love for basketball.

But war was raging in Europe and in the Far East at that time. Men of fighting age throughout America were receiving calls to serve their country. In time, four envelopes from the United States Government containing calls to serve were delivered by mail to the four young men in Bell, California. First came Richard's. Then one day Archie received his envelope. Ronald's was next, and last came Roydon's. The four young servicemen-to-be were all assigned to the United States Navy.

The war years passed by rapidly. The four young seamen from Bell, California, had at all times cherished their testimonies of the Gospel of Jesus Christ. The Gospel principles had enabled them to withstand the many temptations which accompany life in the services. Each was released from the United States Navy with a clean record and an honourable discharge. They returned to their homes in Bell and once again resumed their close association.

Shortly after the close of World War II, the Church of Jesus Christ of Latter-day Saints greatly increased its

total number of missionaries in the field. Many of the young veterans who had just returned home from a mission for their country were called on missions of another kind—missions of peace and glad tidings.

And in time, four envelopes, this time from 47 East South Temple St. in Salt Lake City, Utah, were delivered by mail to the four young veterans in Bell, California. First came Roydon's, a call to the British Mission. Next came Richard's, also to the British Mission. Then one day Archie received his missionary call. He could hardly believe his eyes. He wondered if his knowledge was sufficient to preach the Gospel to others. His companions had been born and raised in the Church. He knew they were well qualified to declare the Gospel teachings. But he was a relatively recent convert. Yet, he had been called by those who were in authority. Certainly, a way would be opened up. Archie accepted his call. In a few weeks' time he was on his way to his mission assignment—the British Mission. Two months later, Ronald received his assignment. His also was for the British Mission.

Today, the four young missionaries from Bell, California, are busily engaged in spreading the truths of the Gospel of Jesus Christ in Great Britain. Roydon is now labouring in Middleton in the Manchester District. He is particularly active in tracting and cottage meetings. Richard is labouring in South London, where he is serving as District Clerk. Ronald is assigned to the Northampton Branch of the Birmingham District where he, too, is busy with tracting and other missionary assignments. And Archie, well, there's hardly a regular visitor at Hyde Park in London that hasn't heard Archie's fervent testimony booming out over the din and confusion at Speaker's Corner. He is now attached to the North London Branch and is serving as an assistant in the Mission Y.M.M.I.A. He is enjoying his mission immensely. He thrills when someone whom he has contacted at the open-air meetings or through tracting

becomes interested in the Church. He is desirous of giving everyone that same opportunity which had been given him—the opportunity of accepting the Gospel of Jesus Christ.

Today, the declaration of the Gospel is the most important thing in Archie's life. Yet he still retains his love for basketball. As the London District Missionary basketball team recently won the championship of the London area league, Archie's long one-handed shots kept the score keepers busy. As this issue of the *Star* goes to press, the London District Missionary basketball team is travelling northward to Birmingham where they will play for the National Championship of England and Wales. Here, their opponents will see a lot of Archie Haskins and his deadly one-handed shooting.

But time is fleeting by. Already Roydon and Richard are noticing the end of their missions looming up before them. Before long Archie and Ronald will also be preparing to leave the shores of Britain. But there will be a re-uniting in Bell, California, when the last of the four returns. Their friendship has been great. It has been strengthened by the bonds of fellowship of the priesthood; by service in a common cause.

These four young returned missionaries will resume their activities in the Maywood Ward. They will bear powerful testimonies of the validity of the Gospel of Jesus Christ. They will continue to go forward in the work of the Lord.

Along with the others, Archie will always treasure the memories of his missionary labours. He will cherish the memory of his early days in the Church of his conversion, and of the events leading up to his Church association, and of the old Bell High School basketball team. "How different everything would have been," sighs Archie. "My life would surely have been empty without the Gospel of Jesus Christ. Well, it's time to go. Another meeting at Hyde Park, you know."



## THE FAITH TO WIN

—continued from page 197

come to a promised land. It was a new opportunity and a place of refuge from mobs and persecutors.

So the Pioneers offered themselves for a great cause. With high standards, lofty ideals and divinely established principles, they faced the future with confidence. Their mission, and that of their children and their children's children, was to spread light and truth throughout the world. They knew the meaning of life and the purpose of man's existence upon the earth. They were firm believers in the brotherhood of man. Was he not a child of God who possessed the nature and attributes of his divine Parent? With this conviction the heterogeneous people who gathered in the valleys of the Rocky Mountains became a unified body working together for their own and humanity's welfare. In all of their strivings they learned to do justly, to love mercy and to walk humbly before God. Such faith motivates the Church of Jesus Christ of Latter-day Saints.

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## MESSAGE FROM THE MISSION PRESIDENCY

—continued from page 201

We commend those parents who are recognizing the tremendous worth of the Primary training and who are making the necessary arrangements in their daily plans to enable their children to attend. May you continue in this and may you find great joy and satisfaction in thus giving your children every possible opportunity for development and training.

*Selwyn J. Boyer  
Wallace L. Reid  
George A. Cook*

## HEIRS OF THE COVENANT

—continued from page 199

in addition to Abraham's direct descendants, all who should receive the Gospel from that time forth should also become of Abraham's seed by adoption, and his blood should be mixed among the nations to leaven them with the privilege of the Gospel . . . Israel is now being gathered, and the Lord is renewing His covenants with them. Eventually they shall possess the land of their inheritance, and the Lord will set His sanctuary in the midst of them forevermore. Much of the ordinance work now being done in the temples is in fulfillment of the covenant the Lord made with Abraham and his children." (The Way to Perfection, pp. 87-88, 90)

We may confidently look forward to the certain unfolding of the Lord's covenant to scattered Israel. Her children, as heirs of the sacred covenant, are to be gathered from all the far parts of the earth and re-established in their homelands. The Jews "after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever;" and to become once again a delightful people. (Doc. and Cov. 133: 35; 109: 61-64)

The Lamanites are to be converted from their savage condition to the fullness of the Gospel and be redeemed. In due time the Ten Tribes of Israel shall be led back from the land of the north. The posterity of Joseph will inherit their promised land of America. Finally, through temple work on a magnificent scale and over a long period of years, the hosts of the dead in the spirit world, who were not privileged to hear the Gospel in life, will have the opportunity of accepting it there, and the essential ordinances will be administered in their behalf upon earth.

Great blessings are pronounced upon those who aid valiantly in the accomplishment of the Lord's grand programme of latter days. Similarly,

punishments are promised those who seek to hinder it. Long ago Isaiah, inspired of the Lord, declared:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend . . . Thou whom I have taken from the ends of the earth . . . Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." (Isaiah 41: 8-13)

Even more striking is the declaration of the prophet Moroni against those who would seek to thwart the fulfillment of the Lord's covenant:

"And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are of the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

"For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." (Mor. 8: 21-22)

## PRESIDENT SONNE TOURS EUROPE

—continued from page 203

of the Bern district. Elder William Zimmer, one of President Scott Taggart's counsellors in the presidency of the Swiss-Austrian Mission, delivered a public lecture on the philosophy of Mormonism to a large, interested crowd as part of the Bern conference.

In the French Mission meetings were held in Liege, Belgium; Strasbourg, France; and Geneva and Lausanne, Switzerland. We also attended two of the public meetings featuring President James L. Barker which have attracted much interest throughout the French Mission. French missionaries have more appointments than they can keep and frequently hold two or more cottage meetings a day.

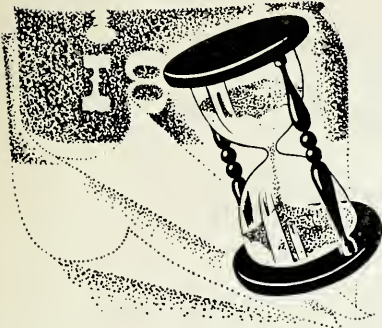
The presidents of the various European missions are men of God. Their faith, devotion and achievements reflect credit on the Church. They are inspirations to their missionaries. Backgrounds are varied, but all work with similar zeal and humility. President Zappey is a Dutch-born Salt Lake furniture dealer. President Jean Wunderlich of the West German Mission is a German-born Los Angeles attorney. President Walter Stover, also born in Germany, is a Utah bedding manufacturer who has returned to his native land to preside over the East German Mission. President Taggart is a conscientious Salt Lake insurance man. President Toronto, who was first called to be mission president when only 27, has had a varied background in teaching, social work, and missionary endeavour. President Barker is a scholar and linguist. At the call of the Church, all willingly, in fact eagerly, left their different pursuits to preside over missions. The same can be said of the Scandinavian presidents now being visited.

The spirit among the missionaries throughout Europe is excellent. Many struggle with difficult languages. Their lives testify to their sincerity, and to the truthfulness of the message they bring. The brotherhood among the Saints is strong, for Christ's Gospel binds men together in love, regardless of nationality.

The Gospel is being preached unto the nations "as a witness." Many Europeans, working in their ruined cities and battle scarred countrysides, are giving heed to God's servants who declare that He lives, and that He has again spoken from the heavens.

# IN RETROSPECT

(FLASHBACKS OF EVENTS IN CHURCH HISTORY)



**110 YEARS AGO**—John Taylor, John E. Page, Wilford Woodruff, and Willard Richards were called by revelation to the Apostleship, “to fill the places of those who had fallen.”

In answer to the question, “O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing,” the Lord gave a revelation on tithing, which is now Section 119 of the Doctrine and Covenants.

**95 YEARS AGO**—Elders Richard Balcantyne and Robert Skelton arrived at

Madras, India, to introduce there the Restored Gospel in this last dispensation.

**70 YEARS AGO**—John Whitmer, one of the eight in the second group of witnesses to view the plates of the Book of Mormon, died at Far West, Missouri, July 11th.

**50 YEARS AGO**—Elder James E. Talmage delivered his illustrated lectures on Utah and its people in some of the principal cities of Great Britain.

## REPORT ON

## MICRO-FILM ACTIVITIES

**T**HE following items have been micro-filmed in the Central Reference Library, Newcastle: Twelve volumes of Durham marriage bonds, Hodgson's pedigrees, Holy Island pedigrees, pedigrees from monumental inscriptions in All Saints' Churchyard, and the Ellison family papers.

In addition the pedigrees for the following families were micro-filmed:

Lloyd, Loraine, Love, Lowe, Lowther, Lowthian, Loyzelure.

Maddison, March, Marsden, Marshall, Maxwell, Maynard, Mewburn, Milburn, Miller, Mills, Mitford, Moon, Moore, Mowbray, Muschamp.

Nash, Nelson, Newhouse, Nicholson. Ocheltrye, Ogle, Orde.

Palmer, Patrick, Peach, Pearson, Peel, Pepper, Perkins, Philipson, Procter, Proctor, Porteus, Punshow.



Raimes, Raper, Ravy, Rawling, Rayne, Raynes, Richardson, Ridley, Robinson, Robson, Routh, Russell.

Scott, Scurfield, Seddon, Selby, Shaf-to, Shields, Shuttleworth, Simcoe, Smales, Smoult, Spearman, Stafford, Stobart, Stote, Straker, Surtees.

Tatham, Taylor, Thirkeld, Thompson, Trotter, Tulley, Turnbull, Twizell. Umfreville.

Vardy.

Wade, Waite, Wallis, Watson, Waugh, Weames, Westgarth, White, Whitfield, Wilde, Wilkinson, Wilson, Wood, Wooler, Wright.

Yapp, Yeall.

# INFORMATIVE FACTS AND FIGURES

(INTERESTING NOTES CONCERNING PERSONS, PLACES, AND EVENTS RELATING TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS)

★ According to a recent book by two of America's noted educators, the state of Utah (which is approximately 70 percent Mormon) was rated first among the forty-eight states in educational accomplishment, efficiency of educational effort, and in the educational level of the adult population, while being rated only thirty-second in ability to support education.



★ ★ ★

★ The Great Salt Lake, now considerably smaller than in 1847 when the Mormon Pioneers first arrived, evaporates five feet of water from its surface each year.

★ ★ ★

★ Of the eleven men who were privileged to bear witness with the Prophet Joseph Smith to the truthfulness of the Book of Mormon from actual personal experience of seeing the gold plates upon which the record was inscribed, only five remained members of the Church throughout their lives. Six apostatised or were cut off because of transgression, two of which returned to the Church in later years. Yet not one of the eleven ever denied his testimony that the book was of God.

★ ★ ★

★ Ancient inhabitants of the American continents whom scientists refer to today as the Mayas had a system of computing time that would be one day off in 300,000 years. The present Gregorian calendar used by the civilised world in computing time will be one day wrong over a period of only 3,300 years.

★ ★ ★

★ At one time eight of the twelve Apostles were in Great Britain. Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, and George A. Smith met as a council in Preston on April 14th, 1840, at which time Willard Richards was ordained to the office of an Apostle.

★ ★ ★

★ At least five ancient manuscripts have been discovered in recent years bearing sacramental prayers from the early Christian period which have several significant points in common but are at variance in others. Paul Cagin, an authority on the subject through whose efforts much of this information was brought to light, attributes the similarities to a common source and the variations to later additions by men. Strikingly enough, the Book of Mormon, published many years before these manuscripts were known, contains a sacramental prayer which is in perfect agreement with all those things common to the other five, but which contains none of the points in which they are at variance.

